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All the Men of the Lutheran Church for the Whole Task of the Church

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SEPTEMBER 1947

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Volume XXVIII
Number Nine

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

YOUR EXECUTIVES

Gathered at Kitchener, Ontario, on the invitation of the Twin Cities Brotherhoods, these brothers laid plans for great advances during the coming year.

LUTHERAN MEN . . . SEPTEMBER

Vol. XXVIII **Issue No. 9**

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OUR COVER PICTURE . . .

There is a mile of smiles on the faces of these Brotherhood leaders. In spite of problems, financial and otherwise, they believe in the Brotherhood and are investing time, talent and treasure in their faith.

First row, left to right: Rev. Arthur H. Getz, D.D., Mr. Earle W. Bader, Mr. Zeb B. Trexler, Mr. William Shetlock, Mr. W. K. S. Hershey.

Second row: Dr. George A. Eichler, Dr. Amos J. Traver, Mr. W. Don Morton, Mr. Martin A. McGregory, Dr. R. H. Johnson, Dr. G. E. McCarney.

Third row: Judge Lawrence F. Speckman, Mr. William K. Kedde, Mr. Alfred Arneson, Mr. Albert Mayer.

Excuses!

We're a mile and half from church, you know,
And it rains today, so we can't go.
We'd go ten miles to a party or show,
But the church is different, we'd have you know.
That's why, when it rains, we just can't go.
But we always go to things we like,
And we ride if we can, if we can't we'll hike.

We're a mile and half from church, you know,
And a tire is flat, so we can't go.
We'd fix it twice to make a visit,
And if there's a ball game we wouldn't miss it!
We'd mend the tire if at all we could,
And if we couldn't, we'd go afoot,
For the hunting pleasure is all the style,
So the church will have to wait a while.

We're a mile and half from church, you know,
And our friends are coming, so we can't go.
To disappoint our friends would seem unkind,
But to neglect church, we don't mind.
We want to please our friends on earth,
And spend a day in feasting and mirth.
But some time, when we come near the end of our days,
We'll go to church and mend our ways!

—George C. Degen,
in "Sunshine Magazine."

●

President Trexler

is now associate secretary for stewardship for the U.L.C.A. Previous announcement in LUTHERAN MEN was not entirely accurate since he is not a secretary of the Laymen's Movement. Editorial coment on this new relationship still stands. The appointment brings to the U.L.C.A. the fine, consecrated talents of one who has proved himself in church public relations and instewardship. It also helps to integrate the two great laymen's groups through the department of stewardship. It indicates the trend toward a unified program for the men of the church.

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Ideas bring nothing unless carried out.—B. C. Forbes.

The Editor's Personal Paragraphs

Parish Education Month

is here again. The traditional Rally Day in the Snuday School has been expanded to an entire month. It comes at a strategic time in the church year. After the let-down of the summer months, our parishes are ready for a new season of activity. Our Brotherhoods should remember that they are essentially an educational movement and ought to share in this month. Let the president of the congregational Brotherhood confer with his pastor about its part in the program of educational advance. We believe in educational evangelism. Here is an opportunity to put our faith to work.

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Schoolmistress: Can any one tell me who David Livingston was?

Small Pupil: Please, Miss, he went to Africa to be a misery to the natives.—Builders.

●

Stratford, Conn.

Brotherhood has committed itself to the purchase of a lot on a prominent corner for the building of their new Grace Church. There are only 20 men in this recently organized Brotherhood but they have contributed $1000 as a starter. The rest of the Brotherhoods in New England Conference are setting out to gather at least $1 per meber to help the Stratford men complete the sum of $3500 by September 1st. They will do it too! It is projects like this that put life into our Brotherhoods.

●

Scotchman at railroad station: "You get the tickets, and I will get the time table."—Baptist Observer.

Federation of Lutheran Clubs

held a convention in Cleveland during August. One of our own ULCA laymen is executive secretary, Mr. Ernest P. Scott. This is a movement that will do more for the unity of American Lutheranism than any number of doctrinal discussions and agreements. It is the "fellowship way" of getting together. Here follow suggestions issued for the founding of a club in your vicinity. A model constitution is available from Mr. E. P. Scott, 1836 Euclid Ave., Cleveland, Ohio.

1. Contact laymen of other synods and arrange a meeting to talk things over as a small group. Present the "Facts About the Federation of Lutheran Clubs." Formulate definite plans for an organizational meeting and set the date.
2. Let the laymen representing the various synods suggest the names of men in their respective synods who should be present at the organizational meeting. The avowed purpose of the meeting should be stated.
3. Invite these chosen individuals either personally or by letter to attend the organizational meeting.
4. At the organizational meeting, give each individual present a copy of the Federation brochure and "Facts About the Federation of Lutheran Clubs." (Both of these will be supplied free of charge by the Federation office in Cleveland for organizational meetings; simply state the number of each required in your request.)
5. Conduct an open discussion about your plans and the Federation. Present your resolution to organize a club. Follow this with the appointment of a committee on constitution. If it is so desired by the men in charge, the model constitution could be read with the proper insertions for the local situation, such as name, etc., and, if approved, adopted. Elect the officers.
6. Vote to affiliate with the Federation of Lutheran Clubs and forward the club membership application card to the national office after it has been signed by the secretary of your club.

●

He who offers God a second place, offers Him no place.—Ruskin.

●

Lutheran World Review

will be the name of a new quarterly publication by Lutheran World Federation. It will feature theological and practical articles from the Lutheran viewpoint. Dr. S. C. Michelfelder will supervise its publication, assisted by an editorial committee which included Mr. H. Torrey Walker of our Publication House, Bishop Berggrav and a German representative still to be named.

First Ladies of the Brotherhood

These ladies accompanied their men folks to the Kitchener, Ontario meeting of the executive committee last June. The only omission is the editor's first lady who was there, but was missing when the picture was snapped.

First row, left to right: Mrs. R. H. Johnson, Mrs. Martin A. McGrory, Mrs. Fred McCarney, Miss McCarney, Mrs. Albert J. Mayer, Mrs. G. E. McCarney.

Second row: Mrs. William F. Kedde, Mrs. William Shetlock, Mrs. G. A. Eichler, Mrs. Earle W. Bader, Mrs. Alfred Arneson, Sr., Mrs. W. K. S. Hershey.

Labor Day Sunday usually finds our churches as nearly empty as any Sunday in the year. This is unfortunate, for our congregations should realize the significance of the day in the terms of the Gospel. Labor has won for itself tremendous power. Whereas a few years ago big business was playing the game of "the public be damned," labor leaders are in danger of taking over where they left off. Both management and labor must learn their responsibility for the public good. Labor was long the under dog and deserves the gains she has made in income and working conditions. Labor must not sacrifice these gains by playing power politics. When it comes to a choice between the rights of economic profit and the rights of human personality, I am all on the side of the latter. But rights always mean duties. Let us speak clearly and sympathetically to labor. Let us show our good will to labor in every possible way.

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A vacation is a short duration of recreation, preceded by a period of anticipation, and followed by a period of recuperation.—Watchman Examiner.

●

A School of Social Missions was held this summer at Hamma Divinity School, one of a number similar schools. Dr. Franklin Koch, executive secretary if the Board of Social Missions directed the school and the members of the committees on social missions from the midwestern synods were in attendance. The program was strenuous and the discussion frank and challenging. The problem is to make available for each pastor and each church member the findings of such a school. The social application of the gospel is not a matter of choice. There is no gospel that is not applied. There is no love of God that neglects love to neighbor. The Lutheran who feels some kind of guilt when he concerns himself with government, labor-management relationships, international relationships, or any other kind of relationship between man and man, class and class, race and race or nation and nation, does not know his Lutheran faith.

●

A man wrote to a small hotel about summer board, but specified that if he were to return, two things must be changed. One was the cook; another was the hog pen which adjoined the kitchen. The reply came back: "That cook has went, and we ain't had no hogs here since you left last summer."—Advance.

●

Displaced persons in Europe are a responsibility of America. Their situation is pathetic. The American Legion is doing the world a disservice in opposing the bill to admit 100,000 of them above the quotas set for immigration. Fears with regard to the entry of too much labor are greatly exaggerated. Also the fear of the possible entry of Communists among them is plain everyday foolishness. If they were Communists they would return to their home lands in most cases. It is the fact that they face death if they return where Soviet influence reigns that makes them a problem. Letters to senators and congressmen are in order so that the next Congress passes the bill. President Truman will sign the bill if passed.

"Won't you walk as far as the street car with me, Tommy?"

Tommy (nearly five): "I can't."

Caller: "Why not?"

Tommy: "'Cause we're gonna have dinner as soon as you go."—Christian Union Herald.

●

Two Lutheran churchmen are spending the latter part of July in a study of relief needs in Europe as members of a group representing Church World Service, interdenominational Protestant relief agency. Dr. G. Elson Ruff, editor of the *Lutheran*, news weekly of the United Lutheran Church in America, and Dr. Frederick E. Reissig, extcutive secretary of the Washington, D. C. Federation of Churches, are among the eighteen Protestant church leaders who are making the flying trip through Europe. The itinerary will include Frankfort, Munich, Berlin, Prague, Vienna, Rome and Geneva. Dr. Ruff, who attended the assembly at the Lutheran World Federation at Lund, Sweden, joined the group in London.

●

An Indian wears a feather headdress to keep his wig wam.—Christian Index.

●

Rev. Willard H. Borchers, pastor of St. John's Lutheran Church, Dayton, Ohio, is receiving considerable favorable publicity for his use of a recording instrument in pastoral visitation. This instrument uses wire instead of disks. The wire can be used over and over agan, or permanent recordings can be made. The recorder is set near the pulpit and the entire service can be taken. Then it is carried by the pastor to the sick and shut-ins so that they can share part or all of the service during the following week. The possibilities of this equipment in pastoral services challenges the imagination. If it appears to be adding to the load carried by our pastors, it suggests the use of lay visitors. For the shut-in who has loved the church and feels the loss of its services keenly, this instrument serves a wonderful purpose. Costs of broadcasting over the radio are prohibitive to the smaller churches. Here is a good substitute.

●

Lady: So you are on a submarine. What do you do?

Sailor: Oh, I run forward and hold her nose ma'am, when we want to take a dive.—Christian Union Herald.

Emerson, Nebraska,
Brotherhood has made a fine record by the investment of manpower in building a beautiful new church. Under direction of an experienced "boss" it is estimated that they saved the congregation $15,000 in building costs. Having discovered their powers, they also cleared away the debris and helped lay foundations for the rebuilding of a home of one of their members. It had been destroyed by fire. The "good neighbor" orchid belongs to Emerson Brotherhood.

●

Wife: Why Oswald, where's the car?

Absent-minded husband: Say! I remember giving someone a lift, and when I got here I got out and thanked him for his kindness.—Watchword.

●

"Musicolatry"
is a word coined by Warren D. Allen in an article in a recent issue of *Christian Century*. It is an answer to a previous article by Richard T. Gore in which the word "blasphemy" is attached to the use of music originated for sentimental words or the dance. Mr. Allen says "a new generation of young highbrows has arisen. Flushed with the discovery of Gregorian plainsong, Bach chorales and a cappella motets, they want to throw out everything else." Certainly we owe a great deal to those same "highbrows," if that is the name for them. They have made a discovery that is enriching Protestant worship. Many of our newer hymnals show marked improvement and, given time, will improve the musical taste of our people. As in every pioneer movement some have gone to extremes. The Gore article is a good example. As Lutherans we must remember that music is not an end in itself. Any hymn that is useful for worship, that helps the worshipper to express praise, prayer and thanksgiving is certainly far from blasphemy however inconsistent the origin of the music may be. Many of the old gospel hymns have justified their continued use, not by the tests of the musician, but because they have been suited to the expression of the particular worshipper. Luther never intended liturgy or hymnody to be judged by the historic test alone. If it is not contrary to Scriptures and is useful for worship, it is justified.

A ruffled school teacher demanded of a bright-eyed ten-year-old how long he had studied his poorly-recited lesson. "Well," drawled the little boy, "I studied from 'Blondie' until the ten o'clock news."—Western Recorder.

●

Universal
military training will also be a live issue in the next Congress. Opinion is divided, but most of the church bodies and the educational associations have opposed it. Propaganda has been skillfully used in creating public opinion for the bill. Personally I discount the testimony of generals and other representatives of the armed forces on this subject. The United Lutheran Church asked at the last session a year's delay after peace before consideration of the bill. This side-steps the issue, though the longer consideration is delayed the more likely that cool judgment would prevail. Until the armed services have shown that they can be trusted to care for the morals of our young men it would seem extremely dangerous to place each generation of teen age boys in their care, even for a year. It is also important that we recognize the dawn of the atomic age when masses of troops are not needed for war. It will be production and science that will win wars if the world is insane enough to try that method of settling its differences. A good normal education under civilian direction is the best security so far as manpower is concerned. There are many good Christian people who do not agree but are convinced that we must shake the mailed fist in order to keep the peace. The lessons of history are not on their side. Current events do not support the thesis that military might solves as many problems as it creates. I do not hesitate to express my hope that we will never again resort to conscription, and particularly in peace time. LUTHERAN MEN is open to the discussion of the issue.

●

Two ants were running at a great rate across the cracker box.

"Why are we going so fast?" asked one.

"Don't you see—it says tear along dotted line."—Builders.

●

Dr. Samuel Trexler,
former president of the New York Synod of The United Lutheran Church in America, is one of the ten Protestant ministers who have been invited by the government of Yugoslavia to make a tour of that country during late July and early August, it has been announced by the Yugoslav Embassy in Washington, D. C. The tour is expected to last at least three weeks and the ministers will be taken to all parts of Yugoslavia. The group was tentatively scheduled to leave New York by plane on July 25.

Representing World Lutheranism

Lutheran leaders pose at press conference. Left to right, Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Archbishop Erling Eidem of Uppsala, retiring president of the Lutheran World Federation; and Dr. Ralph H. Long, executive director of the National Lutheran Council. NLCNB Photo

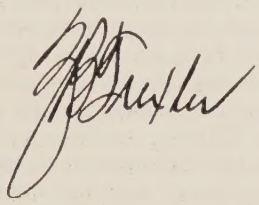
Guest Contributions

Presidential Message . . .

Brethren:

Let's Organize—Strengthen our Organizational Structures
Let's Pay Our Dues—Strengthen our Financial Structure
Let's Double LUTHERAN MEN *Subscriptions*
Let's Use LUTHERAN MEN *Topics*
Let's Do It Now ! ! !

Faithfully,



Conference in South China

By Rev. Russell E. Nelson

Dr. Nelson is the South China Commissioner for the American Section of the Lutheran World Federation. This is not his first appearance as a contributor to LUTHERAN MEN. *He is also remembered for his purchase of the St. Paul, Lutheran Airliner. This article was received through the NLC News Bureau.*

"It was the most significant meeting of South China Lutheran missions held in eighty years." Thus a white-haired German pioneer missionary who had spent some thirty years of his life in South China described the South China Lutheran Conference which was held at the Berlin Mission, Canton, on June 5th and 6th, under the auspices of the Lutheran World Federation.

The conference was held in order to bring together representatives of Lutheran missions in South China for the purpose of discussing their common problems resulting from war and occupation, acquainting the Lutheran World Federation with their difficulties and needs, and making plans through which the Federation can further assist them in the reconstruction and rehabilitation of their missionary work. No less than seven South China Lutheran missions were represented: The Berlin Mission of Kwangtung and Kiangsi, The Schleswig-Holstein Mission of Southern Kwangtung, The Rhenish Mission of Central Kwangtung, the Basel Mission of Eastern Kwangtung, The Ebenezer Home for Blind Girls of Hongyong, The Heartlight Blind Home of Meihsien, The Shekki Blind Home of Shekki. The first four missions were represented by both Chinese and German delegates, the last three by German delegates. The Stuttgart Deaconess Mission, which at present has seven sisters at The Berlin Mission at Canton, was also represented. The Lutheran World Federation was represented by Dr. Daniel Nelson, its China Director, and Russell E. Nelson, its South China commissioner. Dr. Peng Fu, the president of the Lutheran Church of China, represented that larger Lutheran body.

Several weeks prior to the date of the conference, a questionnaire was sent to each of the missions represented, requesting that a written report be sent in beforehand, based on the questionnaire. All of the missions responded promptly, sending in their reports in time to make it possible to prepare copies for all the delegates at the conference. These reports were all read at the conference, thus enabling the different missions to study each other's problems, make interesting and valuable comparisons, and consider plans for a united effort in attempting to solve these problems.

The reports submitted were very illuminating. With regard to the mission staff, for example, the reports indicate that in several missions there was a very sharp reduction in the number of both Chinese and foreign personnel during the war. In 1936 the Berlin Mission had a total foreign staff of 16, now it has seven. In 1936 the Chinese staff of the Berlin Mis-

Chinese-Lutheran Get-to-gether!

NLCNB Photo

Seven Lutheran Missions were represented at a recent South China Lutheran Conference. Front row, left to right: Lin Tei-yuan, prsident of Chinese Synod of Berlin Missions; Russell E. Nelson, South China Commissioner of LWF; Daniel Nelson, China Director of LWF; Peng Fu, president of the Lutheran Church of China; Wang Ai-tang, president of Chinese Synod of Rhrenish Mission.

Second row: G. H. Kohls, president of the Berlin Mission; slightly behind and to the right of Kohls, Karl Poenninghaus, president of the Rhenish Mission; Ho Shu-teik, president of Chinese Synod of Basil Mission: directly behind Peng Fu, Alwyne Berg, superintndent of Heartlight Blind Home at Meihsien; to the right of Miss Berg, Shekki; directly behind Miss Berg and Miss Singer, Anna Schonleber, head of the Stuttgart Deaconess Mission.

sion numbered 103, and now its numbers only 45. The Rhenish Mission had a foreign staff of 15 in 1936, and now it has 10. Its Chinese staff numbered 47 in 1936, but now numbers 39. The staff of the Schleswig-Holstein Mission remained quite stable during the war. It had a foreign staff of 5 in 1936 and 4 in 1947. Its Chinese staff numbered 7 in 1936 and the same in 1947. The Basel Mission at present has a foreign staff of 36 and a Chinese staff of 321. Though there has been a reduction in the staff of the Basel Mission too since 1936, it has not been so severe as in the case of some other missions. Due to the fact that the Basel Mission is supported by both Swiss and German constituencies in Europe, it has not suffered as much as other German missions.

Of the eight middle schools operated by the Lutheran missions in South China before the war, only three remain open today. And only a very few of the large number of primary schools operated by these missions prior to the war are now in operation. The educational branch of the missionary program has unquestionably suffered the heaviest losses during these war years. The closing of so many mission schools has had a direct bearing upon the training of native personnel. There is a crying need for more pastors, evangelists, teachers and Bible women. However, even in this sphere of missionary endeavor in South China Lutheran missions there are some encouragements. The seminary of the Basel Mission, located at Pyangtang, has been reopened. The Bible School of the Schleswig-Holstein Mission has also been re-opened, though it has only four students enrolled at the present time. The Berlin Mission Seminary, formerly located at Canton, closed during the war, but the Berlin Mission is proceeding with plans to reopen its Bible School this fall.

One of the most encouraging developments at this noteworthy conference was the trend toward unity among these South China Lutheran missions. Said one Chinese leader, in speaking of this trend at the conference, "An objective has been attained at this conference for which we have been striving for over thirty years." Another remarked, "Never before have the Lutheran Missions in South China been so conscious of the need for, and the possibility of, unity among these missions." During a period of many years, innumerable letters were written and several meetings were held, for the purpose of drawing Lutheran forces in South China into closer unity. But there were no appreciable gains. Now, at this conference, spontaneously and unsolicited by outside influences, this objective at last came within the range of realization. Definite steps were taken to organize these Lutheran Missions into one unit. The following motion illustrates how this trend took definite form in planning for a Lutheran Center for South China:

Resolved, that, in view of the fact that Lutheranism in South China is now over 100 years old, and considering the strategic importance of Canton as a center for Lutheran work in South China, a committee be elected to make plans for a Lutheran Center at Canton at the earliest possible moment for the purpose of bringing Lutheran groups in South China into closer unity, facilitating their common missionary efforts, and making possible the publication of a monthly church paper at an office here.

The Berlin Mission and the Schleswig-Holstein Mission have already formally joined the Lutheran Church of China. The Basel Mission, at its annual conference this year, formally approved of affiliation with the Lutheran Church of China, and just recently the Rhenish Mission leaders have expressed a desire to join, intimating that their synod will most certainly approve thereof at its next annual convention. With these two new members, the Lutheran Church of China will have thirteen synods within its fold. And still others are considering affiliating themselves therewith. Lutheranism in China is moving forward these days, becoming more and more conscious of its intrinsic unity and mighty spiritual strength. And the Lutheran Churches of South China are becoming definitely conscious of the fact that they are one therewith and have a contribution to make in its forward march.

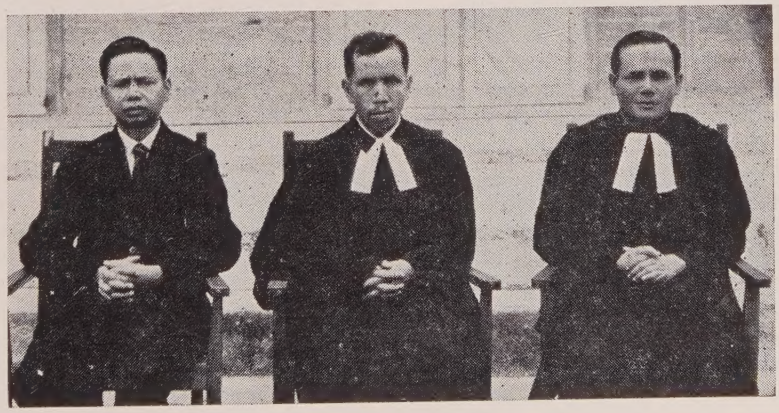
This conference not only discussed the local work of the various synods represented, and the work which South China Lutheran bodies have in common, but also the prospects for future world Lutheranism. Taking advantage of the fact that Dr. Daniel Nelson and Dr. Peng Fu were leaving directly from Canton for Lund, Sweden, to attend the World Convention of the Lutheran World Federation, the following significant resolution was passed:

Resolved that this conference recommend that the Lutheran World Federation, at its Convention at Lund, voice the opinion of 60,000,000 Lutherans throughout the world, in pleading for world peace and registering a strong disapproval of race discrimination, in order that mission work might move forward unhindered by war, and religious liberty be guaranteed missionaries of all nationalities.

Not less important was the following resolution:

Resolved that this conference recommend to the Lutheran World Federation that it increase its emphasis upon ecumenicity, and that it stress the importance and advantages of carrying on mission work on an international rather than a national basis.

The Lutheran World Federation has a very definite, and extremely important, responsibility toward the Lutheran missions of South China. Five of these missions have for many years received no funds whatsoever from Germany. Every one of the seven missions represented at this conference is assisted by the Federa-



Ecumenical Lutheranism

NLCNB Photo

Th Rev. Justin Sihombing (center) is president of the Lutheran Church of Batak in Sumutra, Indonesia. On the left is A. Nainggolan, secretary, and on the right, the Rev. D. Sinago, treasurer. The church, with a membership of half a million, became independent during the war when missionaries of the German Rhenish Mission were expelled by the Dutch.

tion, the Berlin Mission and the Schleswig-Holstein Mission at present receiving no help whatever except that given by this organization. Without the help which the Federation is giving them, these missions could not move forward in the reconstruction and rehabilitation of their work. In fact, had not the Federation came to their assistance, two of these missions could not possibly have survived. And this aid must continue for many years to those missions that have suffered the heaviest losses in China, and whose home constituencies in Germany have been decimated by the war. Lutheranism rises above race and nationality. Fellow-Lutherans are brothers and sisters wherever we meet them. We not only unite, but lovingly help one another in advancing the Kingdom of God among all men. Fellow-Lutherans from other parts of the world deem it a privilege and a joy to extend a helping hand to these orphaned German Lutheran Missions in South China. The future of Lutheranism in South China depends upon you who contributed to Lutheran World Action. South China Lutherans thank you.

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A Sesquicentennial Story . . .

By Lois K. Dickert

Miss Dickert is the daughter of Rev. Dr. H. B. Dickert, long time pastor of Zion Lutheran Church, Pittsfield, Mass. She is publicity director for the college.

The story of Hartwick College is 150 years long. It began in the year 1797 when three men came together to put into effect the will of John Christopher Hartwick. The will provided for a "Gymnasium Evangelicam Ministeriale pro Propagatione Evangelico Christianae Religionis inter Gentiles" and stated that all of Pastor Hartwick's land in the Town of Hartwick, County of Otsego, New York State, be placed at the disposal of the "Director & Theological Faculty of the Seminarium according to the pious Design of the Institution." With Christian zeal Hartwick, who had come from Germany in 1746 as a young pastor, longed to establish on these shores a theological seminary "for the propagation of the Christian religion." The people of a growing nation and expanding church must not be lost to Jesus Christ!

On September 15, 1797, just one year after his death, Hartwick's will was put into effect, and Hartwick Seminary, the first Lutheran theological seminary in America, came into existence. The executors of the will were Johann C. Kunze, Lutheran pastor in New York City; Jeremiah Van Rensselaer of Albany; and Frederick Muhlenberg, son of Henry Melchior and a member of the federal House of Representatives. Legally, their task was a difficult one, because the major part of the Hartwick estate had been bequeathed to Jesus Christ. But the spirit of the will they clearly understood. They shared the eager desire of Hartwick to establish within New York State an institution of learning in which young men could receive a Christian education preparing them for service to the Lord. With all haste, then, they executed the provisions of the will and turned to the planning of the new seminary.

Dr. Kunze was chosen to be President of the Institute and Doctrinal Director. Two other men made up the rest of the faculty. They were the Rev. Anthony T. Braun, a former Roman Catholic priest and pastor of Ebenezer Lutheran Church in Albany, and the Rev. John Frederick Ernst, pastor at Athens and Claverack. Pastor Braun was given the title of Professor of the Institute and placed in charge of a theological preparatory course in Albany. With what dispatch Hartwick Seminary was brought into being can be noted in these words written by Dr. Kunze in 1805: " . . . my lectures never ceased from the 20th of September, 1797, to this day."

For nearly twenty years the three divisions of the Seminary—academy, language and preparatory school, and theological department — functioned in three different places. Classes were held in the professors' homes. Though the search for a central location for the new institution went on during all time, none was found until 1815. The property settled upon was in Hartwick's patent in Otsego County in New York State. The building was a two-story brick structure with eight classrooms and a kitchen and dining room in the basement. Later, when the student body had grown considerably, the building was increased by two wings and a third story.

One year after the new home was secured, the school was incorporated by the state legislature and given the title of The Hartwick Seminary. In the late summer of that same year, a charter was granted to the seminary by the Regents of the University of New York. Because of the seminary's close relation to the Lutheran Church since its founding, the stipulation was made at that time that the board be composed mainly of Lutheran pastors and laymen, a practice which has continued on all boards of the Hartwick institutions to this day.

In 1851 women were admitted to the seminary, Hartwick being one of the first schools in the country to do so. Another important step taken shortly afterwards was the board's authorization of Dr. Levi Sternberg, then principal of the seminary. to open a Normal Department. By an ar-

Recitation Hall

This is the first building erected on the new location of Hartwick College. It stands on a commanding hill within the city limits of Oneonta. It houses recitation rooms, offices for administration and the library. From its portico there is a beautiful view of the city and the Susquehanna Valley.

rangement with the state a course in the "Science of Common School Teaching" was given, and the tuition of 25 students at the most was paid by the state. The latter point indicates the school's expanding curriculum, but Hartwick was still an institution serving the Church. To train young people as Christian leaders, no matter what field of endeavor they might choose, remains the school's chief purpose.

It was during these progressive years, as the institution neared the centennial mark, that the seminary students came under the influence of the "Big Four": James Pitcher, J. Luther Kistler, Alfred Hiller, and John G. Traver. They served the institution as professors, and two of them, Dr. Pitcher and Dr. Traver, were principals of the seminary from 1872-1891 and from 1893-1920 respectively. But the indelible impression their lives made on the school cannot be measured by name and length of office. They will long be remembered and respected for what they gave beyond the demands of duty. They did more than impart knowledge. They gave their very lives in service to the school. Professor Pitcher: caustic, perhaps, at times, but always with a severity that sprang from unbounded kindness and understanding; Dr. Hiller: gladly, graciously opening his heart and home to the students; "Daddy" Kistler: gentle, interested, quietly instilling his Christian beliefs in the minds of students; "Uncle John" Traver: able administrator, inspiring educator. Each man different, yet all of them alike in their open adherence to the Christian faith, in their unfailing trust in the Almighty God, in their love and interest for the school, in their deep concern for an unmeasured influence upon the students of the Hartwick institutions. Their strong personalities, their exemplification of Christian love and truth, their quiet but effective dissemination of Christian beliefs have made the story of Hartwick everlastingly richer and sweeter.

Outwardly, all seemed to be going well for Hartwick. But for some time the school's financial status had been fluctuating, and in the year 1926 it struck an alarmingly low plane. According to an "Open Letter" published in the *Monthly*, official publication of Hartwick Seminary, and written by the then president, Dr. Charles R. Myers: " . . . The alternative (for Hartwick Seminary) is development or death. We must "build or bury." . . . As between the movement for a 'Greater Hartwick' and the necessity of the school's discontinuance, there is no middle ground." So, with the support of the New York Synod, the campaigning for a "Greater Hartwick" was begun.

At this critical period in Hartwick's history the nearby city of Oneonta came through with an amazing offer. If the seminary officials would agree to move the college department to Oneonta, the city would make a gift of 70 acres of land and $200,000. Careful consideration was given the proposal, and a special meeting of Synod was called. The offer was accepted, and at the end of the campaign more than $600,000 had been raised.

In 1928 the first classes were held in the new Science Building of Hartwick College, Oneonta, New York. The theological seminary remained for two years in the old building at Hartwick Seminary, New York, until, in 1930, it was moved to Brooklyn and later to Christopher Street, Manhattan. In 1940 the seminary suspended scholastic operations indefinitely, though the board held regular meetings. The academy remained at the old site until 1934 when it ceased functions altogether, and all resources reverted to the seminary.

In 1929 the Rev. Dr. Charles W. Leitzell was elected President, serving through the crucial years of depression until 1939 when, upon his retirement, he was named President-emeritus. Succeeding him is Dr. Henry J. Arnold, first layman ever to be the head of a Hartwick institution. Dr. Arnold brought the college triumphantly through the hard war years to present days of comparative prosperity and record enrollments. To help meet the demands of the student body of more than 500 both state and federal governments have provided much-needed housing and instructional facilities.

The sesquicentennial chapter of Hartwick's history tells of the merging of the original seminary with its "daughter," Hartwick College. After unanimously passing both the seminary and college boards, the merger was approved by the Regents of the University of the State of New York and the United Lutheran Synod of New York. The seminary endowment, in amount of about $100,000, is to be used exclusively for the expansion of the Department of Religion and Religious Education. A Chair of Religion has been established in honor of Dr. Frank Wolford, professor of theology at Hartwick Seminary from 1913-1940. The immediate incumbent of the professorship is the Rev. Dr. Herman S. Keiter, now head of the department of religion at the college.

To that end Hartwick College was founded. To that end it is dedicated. To that end it will continue to strive throughout the years that lie ahead.

L. C. Smith

Prominent Lutheran layman of Albany, N. Y. For editorial tribute see July issue, page three.

Some of the Kitchener Crowd

The Twin Cities, Waterloo and Kitchener, are one in many Lutheran activities. Their joint Brotherhood sponsors this annual get-to-gether this time held in the beautiful Kitchener park. Basket lunches in the park pavilion reminded us that Lutherans always know what is good to eat. Following the lunch leaders of the Ontario Brotherhoods met with the executive committee to discuss plans for a fuller acceptance of the ULCA Brotherhood program.

The Sacrament for Refugees

NLC News Bureau Photo

Goblets and plates, turned from clear wood, are assembled at headquarters of the World Council of Churches at Geneva, Switzerland for shipment to refugee camps throughout Europe for the bread and wine of Holy Communion

Uncle Dan!

From Brookville, Ohio comes the story of Uncle Dan Eby. He is a slight built, pleasant man, living happily with his wife in the town of Brookville. With no son or daughter of his own, he has fathered over 350 boys in Troop 47, Boy Scouts of America. He has served as scoutmaster without pay for over 15 years. For 29 of his 72 years he has been the friend of all boys. He goes to camp with the boys and enjoys the life as much as the youngest scout. Four years ago he took his boys on a 14 mile hike and was still in the lead at the last mile. His troop has 50 members and 15 life scouts. A check on some of Uncle Dan's former scouts shows one holding a $100-a-day job in the South and following a hobby started in scouting of raising fruits and vegetables without soil. His work in preparing himself to become an eagle scout led to the job. Uncle Dan holds the coveted medal, The Silver Beaver, highest scouter award.

Uncle Dan is an active member of Trinity Lutheran Church, Rev. Richard W. Powell, pastor. Here are some of his church services as furnished by Pastor Powell: Taught junior boys' class and was superintendent of Sunday school for 15 years. Treasurer of church 32 years and at present is a councilman. Both Mr. and Mrs. Eby have opened their home to the homeless and have been constantly "on call" for service in the church and community. They recently gave a Victor Motion Picture outfit for use in the congregational program. Mr. Eby served as a director of the Daily Vacation Bible School this summer. In the community he has been treasurer of the corporation for 20 years and was secretary of the Chamber of Commerce for four years. He is now secretary of the Brookville Building and Planning Board. The story of Uncle Dan's consecrated life should be an inspiration to every Brother.

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Lutheran Seminars

Pastors and Lay Leaders Are Invited to Attend

Lutheran Seminars will be held in fifty centers over the nation in October and November, it is announced by the Director, Pastor Joseph Simonson of St. Paul. All Seminars will be of one day duration and each Seminar will hear three speakers.

Topics will be an interpretation of the Lutheran World Federation Assembly in Lund, Sweden this summer. It is planned that at least two of the three speakers at any Seminar will have been delegates at Lund.

The Seminar programs will be made up of the following subjects: (1) "From a Balcony Chair at Lund," (2) "The Lutheran Church Confessing the Truth in a Confused World," and (3) "The Church's Mission in a Devastated and Troubled World."

The fifty Seminars will be held as follows: Calgary, October 14; Regina, October 15; Saskatoon, October 16; Minot, October 14; Grand Forks, October 15; Winnipeg, October 17; Fargo, October 14; Aberdeen, October 15; Sioux Falls, October 16; Portland, October 20; Seattle, October 21; Spokane, October 22; Great Falls, October 24; Champaign-Urbana, October 20; Chicago, October 21; Milwaukee, October 22; Green Bay, October 23; Pittsburgh, October 21; Harrisburg, October 22; Allentown, October 23; Eau Claire, October 28; Minneapolis, October 29; Duluth, October 30; Buffalo, October 27; Cleveland, October 28; Toledo, October 29; Detroit, October 30; Saginaw, October 31; Washington, October 27; New York, October 28; Hartford, October 29; Worcester, October 30; Madison, November 4; LaCrosse, November 5; Rock Island, November 6; Denver, November 3; Kansas City, November 4; Omaha, November 5; Des Moines, November 6; Mason City, November 7; Columbus, November 4; Dayton, November 5; Fort Wayne, November 6; San Francisco, November 11; Fresno, November 12; Los Angeles, November 13; Phoenix, November 14; San Antonio, November 11; Houston, November 12; and Dallas, November 13.

Members of the national committee for the 1947 Lutheran Seminars are Dr. Oscar A. Benson, Chicago; Dr. Fredrik A. Schiotz, Brooklyn; Dr. Lawrence M. Stavig, Sioux Falls; William G. Fisher, Minneapolis; Dr. H. L. Youchum, Columbus; Dr. O. A. Geisman, River Forest; Dr. Armin George Weng, Chicago; besides Pastor Joseph Simonson, St. Paul, Director.

Local committees at each of the fifty centers, as well as the national committee and the various speakers, come from all branches of the Lutheran Church. Sponsored by the American Lutheran Conference, it has become an entirely inter-synodical enterprise. The 1947 series is the fourth one to be held. Only nine Seminars were held the first year; and twenty were scheduled in the second series. In February 1946 there were held thirty-three Lutheran Seminars, contrasting with the fifty set up this fall.

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Finding Fault With the Pastor

By Rev. R. R. Belter, D.D.

Dr. Belter wrote this little editorial for the weekly bulletin of Bethany Lutheran Church, Burlington, Iowa. He is leaving this large and influential church in order to accept the call to the presidency of his synod.

A colored Deacon remarked that "some folks go to Church with a pitchfork, and they pitch a little piece of sermon first at one acquaintance and then at another until there is nothing left for themselves and then they find fault with the preacher. I like to see people take a rake with them to Church, and draw up all the little bits that do them good and take them home with them. Those who do that always hear a good sermon."

H. L. Sheppard has a fine remedy for sermon-criticism: "Yes, my friend, it was a bad sermon and that clergyman isn't a clever man, and no doubt you could answer all his arguments; but I pray you, desist from criticism and write yourself, not one sermon, but two, for fifty-two Sundays a year, and remember that they must be delivered to folk like yourself. Then start again to criticize the clergyman if you like and you can."

If the matter ended with just criticism, it would not be so bad. We must consider the effect which such criticism has on OTHERS as important. We would concentrate in this space upon the thoughts of effect which it has UPON CHILDREN ESPECIALLY.

You would be surprised if you were told that children usually tell of your dislikes. A pastor can tell by the way a child speaks and reacts what the parents of the child say at home. Children have a habit of repeating what is said, and many humorous statements are made. There are also some tragic sentences spoken which

begin with: "My daddy said," or "my mother said." Thus, when criticism is voiced at the Sunday dinner table, or in an evening of visitation, the childish mind is impressed with seeming faults of pastors, or with imagined wrongs within the Church in general.

What is the result? Mrs. J. B. Bragg of St. Louis of the Methodist Church called upon delegates to a conference to "mend their ways" in this respect. She said: "I have been a guest in homes where the main discussion is some errors. . . . This demoralizes the mind of the youth, when they think of putting their lives into Christian service."

John C. Hutchinson, for 50 years head of the Greek Department of the University of Minnesota, once said: "We have made it a rule in our home never to allow our children hear us criticize our Church or preacher. Both have faults. But we want our young people to grow up with a respect for both, and we will not run the risk of undermining their confidence with our words of censure."

Critical parents HAVE kept boys from choosing the ministry as a life's calling. In doing this they have perhaps deprived many souls from receiving the saving Gospel. Criticism is more than a moment of spoken word. It might gather momentum and be felt into an eternity.

The *Watchman-Examiner* carried an article which touched on the subject. "Probably there are no perfect ministers. Any layman can discover limitations in his pastor. But for that matter, there are no perfect people in this world anyway. Everybody could be improved. The part of wisdom in this, as in every other human relation, is to seek to recognize facts, adjust ourselves to them, and make the best of them. The Church member should not hold an attitude of aloofness towards his pastor, because he does not, in all respects, come up to his ideal. On the contrary, recognizing his inevitable limitations, he should seek to cooperate with him and encourage him in every way possible.

"By the very nature of their work, and the cast of their minds which makes their work effective, ministers are peculiarly dependent on the sympathy of strong and self-centered men. The intelligent and strong-minded layman can do far more than he often imagines to make the work of his minister effective in the best sense." The *Christian Register* places the shoe on the other foot entirely and asks:

"You say that a change would be better; I grant it—but here let me say
A few solemn words to each member, in a brotherly, Christian way,
Are you sure where the change is most needed, in the pulpit, or in the pew?
Is the pastor the one who needs changing, or, my friend, let me ask, is it you?"

Cooperation is a much better word than destructive criticism. I don't know where it was printed. I read it, and it fits here: "TOGETHER is a beautiful word; COMING TOGETHER is the beginning, KEEPING TOGETHER is unity, and WORKING TOGETHER is success." Whether we are laymen or pastor, we ought all be "laborers together with Him." After all, "if we must use a hammer, let's use it to build" and not to destroy. If a fault is found in the pastor, above all things, the direction of Matthew 18 must be followed. Unless we do that, we are guilty of sin. One does not correct one sin with another sin.

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At Marburg, the discussion between Luther and Zwingli on the Sacrament of the Lord's Supper waxed hot and the reformers parted without shaking hands. This has been a problem for many good Lutherans. We have usually felt that it was the doctrinal differences that could not be compromised. Shaking hands could be construed as a sign of compromise where convictions were at stake regarding the Word of God. In an interesting article in *Lutheran Outlook,* George H. Muedeking maintains that it was the difference in the spirit of the two reformers that justified the rift. We venture to quote the essence of Dr. Muedeking's argument, though the entire article should be read in fairness to the author. Its application to Lutheran unity is clear. However both doctrine and spirit were involved at Marburg and will always be involved in religious differences. We may thank Dr. Muedeking for his emphasis on the second.

We must find another cause that prevents cooperation with other denominations. It is this, the absence of a LIKE SPIRIT. We choose this designation because the irreconcilable conflict between Zwingli and Luther at Marburg was stated by the participants to come from this cause, and not from an absence of confessional unity. The two reformers could not part with the shaking of hands, because, as Luther perceived "You are of a different spirit than I am." It was the inaccuracy of our historical teaching to change that simple recognition of Luther, or rather ,to interpret it, as follows: "You are of a different spirit than I am because you have a different confession about the Lord's Supper." Luther saw deeper than we do. He left the truth to be just as he stated it: you and I cannot agree on the confession of the Lord's Supper, because we are of a different spirit. Luther's charges against Zwingli's essential humanism will bear out our analysis.

At least among Lutherans, the American Lutheran Church recognized this cause, the absence of a like spirit, as the primary cause for the divisions among church groups. It did so at its last convention, when it officially despaired of any further doctrinal formulations as the way to unity between Lutherans. What we must understand is that this same cause is also the reason operative to limit our work with other Christian groups.

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"Johnson says he is in close touch with the heads of several big concerns."

"Yes—he's a barber."—Christian Union Herald.

Ummm! Good!

Pictured are children eating oatmeal at the opening night of the Lutheran Child Feeding Program in Vienna. On the table are the coupons which pastors in Vienna have given to needy children. At each meal one of these coupons is torn off. Five thousand children in Austria are now receiving one meal a day through the Lutheran Child Feeding Program.

Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff
Pastor, Fenner Memorial Lutheran Church
Louisville, Ky.

LIFE...

is not a vain thing,
consisteth more than meat,
take no thought for your own,
is hid with Christ in God,
has been brought to light by Christ,
is given to all,
is given as a crown.

●

"I Think They Need Some More"

The following letter, edited only to preserve the anonymity of those concerned, was received by the Rev. Carl E. Lund-Quist, executive secretary of the Division of Public Relations of the National Lutheran Council.

"I thought you would be interested in what happened in our home last Sunday.

"You may recall, when we chatted at the Luther League convention in Syracuse, that I mentioned you had made a great impression on our four-year-old boy. He heard you speak about Lutheran World Action in Sunday school early in May. I do not know with certainty that your address prompted what happened but I can think of no other reason.

"We were gathering at the table for dinner when Paul said, 'When I look at all this food, I think of the poor children in Europe,' Presently he added, 'I think I'll wrap up some food and send a package over there.'

"We were astonished because there had been nothing in our conversation to prompt this remark. My wife explained that it was very difficult to send food so far but suggested that we *could* send money to buy things for them. He thought that over for awhile and then proposed that he could send the money in his piggy bank. He had been collecting pennies for more than a year to buy an airplane. We agreed that that could be arranged. After a little more reflection he said, 'I think I'll give half and keep half.'

"Nothing more was said for the rest of the afternoon but at supper the subject came up again. We decided that it would be best to let him arrange matters as he wished. At last the bank was opened. There on the kitchen table were more pennies than Paul had ever seen—hundreds of them. He pushed them in two piles, one to be sent away, the other to keep for himself.

"Well, we counted the money and stacked it. Paul had 70 cents in his pile and there was about $2.40 in the other. 'That,' he said, 'we will send to the poor children in Europe.' I got a big manila envelope and suggested that he put the money in it. Ten pennies at a time, he dropped them in until the $2.40 had been disposed of. At this point he hesitated, said, 'I think they need some more,' and began to put some of his own 70 cents in the envelope.

"There was another moment's hesitation and he said, 'Well, I think we'd better send it all.' Every last penny was put in the envelope. At his dictation I wrote on it, 'For the poor, hungry children in Europe from Paul D.' His final remark was, 'You can earn money for me, Daddy, but they can't earn any.' The next morning he handed the money in at Vacation Church School for LWA.

"This may seem as incredible to you as it seems to me now when I write it down. Yet it did happen just this way. I made notes immediately afterward so that I could recall with fair accuracy what he said. If I were to read this I would say some sentimentalist had been working overtime, that kids just aren't that way. I tell it to you now so that you may know, when you wonder about speeches, that one very little boy heard with understanding and did not forget."

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From Africa

Dr. George H. Haynes, a negro, was for twenty-five years executive secretary of the Department of Race Relations of the Federal Council. He retired recently and is on a tour of investigation for the World's Committee of the Y.M.C.A. He writes from Africa.

"Arriving on January 25 at Nairobi, Kenya Colony, in the heart of Africa, I was impressed by the city of modern streets and business buildings with many automobiles and bicycles; parking space downtown during the day is at a premium. No less surprising is the teeming population—African, European (white) and Indian. Most of the Africans dress as Europeans and many speak English; some are employed in stores, government offices, as engineers on the railway, as mechanics in railway shops, and in building construction—although there is color bar in the latter on buildings not for African use . . . Side trips into other parts of Kenya took me to rural districts and to the city of Mombasa, the seaport and to Kisumu on the great Lake Victoria, second in size only to our Lake Superior. Trips made also into Tanganyiko, visiting cities of Tabora and Das-Es-Salaam, the seaport of the Indian Ocean; and to Uganda, a British Protectorate to the north of Kenya . . . There are no color bars in Uganda; and I met some men of education who, though few, are prophecy of what Africans can be when the opportunity is open to them. Makerere College here is fast developing into a first-class institution with a mixed faculty." Dr. Haynes' letter traces his South African sojourn in Johannesburg and other points, then north through the Rhodesias and into Congo Belge.

"Africans are making rapid progress in education and learning many European ways, good and bad . . . In all the areas they are eagerly studying wherever they get the chance, and their cry is 'Send us more teachers and guides to wisdom!' . . . Everywhere they are reaching for everything anybody else is reaching for and thereby arises their great need of helpers and guides to enable them to choose between true and false, between the wholesome and the unwholesome." . . .

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Iowa Brotherhood Holds Convention

Several constitutional changes were made, as the men of the Iowa Synod gathered for the 6th Annual Convention of the Brotherhood of Iowa at Trinity Church, Burlington, May 11. With President Charles Glasford, Jr., Council Bluffs, presiding, the Brotherhood decided that dues henceforth would be collected at the rate of $1.25 annually from affiliated Brotherhoods, one dollar of which was to be national dues and twenty-five cents states dues. The men also voted to allow expenses for delegates to the national Brotherhood convention. It is contemplated to send the president and one elected delegate.

The convention was opened Sunday afternoon with Rev. H. G. Schwegler, pastor of the Burlington Church, in charge of devotions. Delegates were welcomed by John England of Muscatine, with Roy Schoell of Burlington responding. Speaker for the afternoon session was Rev. Ralph Krueger of Iowa City, who spoke on "If I Had a Million Dollars." His address was followed by a talk by William Kedde of Omaha, Neb., president of the Nebraska State Brotherhood and district representative of the national Brotherhood.

The Brotherhood also decided to print a handbook for brotherhoods containing the various services and materials used at meetings.

Officers elected for the ensuing year are: John England, Muscatine, president; Richard Johannsen, Davenport, vice-president; Robert Rynott, Burlington, secretary; and Rodney Berger, Cedar Rapids, treasurer.

President-elect John England acted as toastmaster at the evening's Fellowship Banquet. Past Presidents Hugo Wolff, Einer P. Juel, and Charles Glasford were introduced. Dr. E. A. Piper, president of synod, brought greetings. Earle Bader, executive secretary, spoke on "The Brotherhood and Its Promotion."

Ky-Tenn Jottings

New Synodical Brotherhood officers elected in May are: Harlan Newkirk, Louisville, President; Burgess Smith, Nashville, Vice-President; J. F. Browning, Covington, Secretary; Clarence P. Birk, Nashville, Treasurer.

A three point program was adopted for the incoming year. The executive board has started ground work on a program to cover the objectives. Members of the executive body will head up organizations in their various localities with special committees working under them in individual churches. Each Brotherhood or Men's Class is asked to please cooperate with the committeemen when they call upon them, so as to speed up the work and to help make our Synod the best in the ULCA.

In the Louisville District all Brotherhoods and Men's groups are working together through the "Lutheran Men's League," to assist the new association at St. Matthews. One church has already raised over $700.00 through the efforts of their men. Active men means an active church.—"H. Newkirk."

LOAN FUND. Upon the recommendation of former Brotherhood President, Chris Hauff, Nashville, a special committee is to be appointed by the executive committee of the organization to promote the securing of the $5000 mission loan fund voted in 1946. Donors so far have been $10 each by Judge Lawrence Speckman and the Brotherhood of First Church, Nashville.

MEN'S LEAGUE. The Louisville Lutheran Men's League, led by its president, George Dunaway, is setting up machinery to raise a $4000 gift to the new mission in St. Matthews, Kentucky.

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What hope

is there for better conditions in Germany? N.C.L. News Bureau answers this question:

Under the present ration system in Germany, it will take 90 years to provide the entire population with a pair of new shoes, and 75 years before each man will get a new suit, according to the Rev. John A. Scherzer, Lutheran World Relief Commissioner with CRALOG in the American zone of Germany. "They have not figured out how long it will take to provide a new hat for each woman," he added.

Asserting that nearly 90 per cent of the people living in Germany are completely impoverished, Pastor Scherzer observed that "the overall welfare picture is not improving, and I cannot see how it will."

"The standard of living is such that it no longer can be considered a standard," he said. "It is upon a level that would more nearly approach the Asiatic than the European. Latent values are shrinking more and more. What little of value the people have, they trade for something to eat. Where these values will finally end up, God only knows."

Pastor Scherzer described the whole problem of need as "like an immense worm gnawing at a very feeble but yet living root which may lose the struggle to maintain its function almost any moment."

"It is no longer possible to say, here is need or there is need, for the whole social and economic scene is dominated by catastrophic need," he said. "Frankly, I am growing more and more pessimistic each week, and I find myself fighting a losing battle against the conviction that it is impossible to save anything in Germany.

"I am fully aware that this scene with which I am familiar in only a small amount of the great need which resounds from the world of our day. I usually terminate my thinking about these problems by saying, 'God have mercy upon us'."

The picture is made still darker, Pastor Scherzer declared, by the grief and suffering present in every home, because of untimely deaths, the absence of father or brother or son in PW camps or, the case may be, in internment camps.

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Dr. S. C. Michelfelder,

executive secretary of Lutheran World Federation, calls for an end of Lutheran provincialism and the acceptance of a full share of responsibility in the World Council of Churches. He lays down the following eight-point program for the first five years of L.W.F.

1. From this Assembly, delegates and visitors must return to their own countries, charged with enthusiasm to make the discussions and findings the basis for further study and planning and work. The Lutheran World Federation must reach down into the very "warp and woof" of the fabric of the church. Not only theological magazines, but church papers, Sunday School literature, laymen, lay women, young and old, must be made aware of their part in the Lutheran World Federation.

2. As soon as possible every country where the Lutheran Church is represented should form a National Committee of the Lutheran World Federation. These national committees should include all synods or church bodies willing to cooperate. National Sections should encourage both national and sectional meetings for further study and planning.

3. A fellowship of correspondence. By revising and increasing the list of people interested, a world wide correspondence should be developed with exchange of ideas and publications. We must get better acquainted with each other.

4. A new "Lutheran World Almanac" which will give us the last word on statistics and trends of the church is urgently needed. None has been published since 1937.

5. Group conferences on both international and national scales must be planned in the next five years.

6. A broadening of the service of the "News Bulletin" and better facilities for collecting and disseminating news and pictures.

7. A quarterly magazine which would continue the program discussions of this Assembly in printed form, give book reviews, and guides for improving methods of church work.

8. A thorough preparation for the 1952 assembly with ample time for planning and preliminary conferences.

●

The old Negro laundress came one day with a tale of woe. "Cheer up, Mandy," said her mistress consolingly. "There's no use worrying."

"How come dere's no use in worrying?" she demanded. "When de good Lord send me tribulation He 'spect me to tribulate, ain't He."

You Can't Afford to Miss

The 20th Anniversary Convention of
The American Federation of Lutheran Brotherhoods
in Milwaukee, Wisconsin — November 14-16, 1947

Convention Theme . . .

"Brotherhood Builders —
Working Together —
With God."

U.L.C.A. pastors and laymen are cordially invited to attend this great meeting of Lutheran Men in Milwaukee next November.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Brotherhood Sunday, Oct. 19th

Sunday, October 19th, will be an important day for the laymen of the Lutheran Churches in the United States and Canada. The third Sunday in October brings to the men of the Lutheran Church the greatest promotional opportunity of the entire Church Year. Coupled with this opportunity comes the challenge to accept the responsibility of arranging an interesting and profitable program.

We believe every pastor will recognize the 29th Anniversary Service as an opportunity to awaken the latent manpower of the congregation. In assigning a portion of one of the regular services of Worship, the local brotherhood will be inspired to greater loyalty. Only with the pastor's cooperation will permanent good come out of this effort. No one will question the value of Men's Rally Sunday, as it provides the impetus to awaken dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

A Brotherhood Sunday packet has been mailed to the pastor and president of each men's organization in the U.L.C.A. This year's packet contains a sermon outline, 29th anniversary offering envelopes, special tracts, literature order blank and program suggestions for addresses, in addition to a six-page Brotherhood Sunday Service folder. This folder is based on the Theme—"Making My Life Count."

The Brotherhood Sunday Service should be the time to urge our men to a fuller degree of Personal Evangelism and Christian Stewardship in placing themselves and their means at the disposal of the church. With the "Every Member Visitation" looming ahead, it is impossible to evaluate the benefits that this opportunity affords.

Program Suggestions

The 29th Anniversary Packet will include six copies of the suggested Brotherhood Sunday program entitled **"My Life."** These copies will be mailed without charge to the president of each men's group in the U.L.C.A. Although the majority of our men's groups will use the suggested program, certain Brotherhoods may find it desirable to arrange a Brotherhood Sunday program that will have a more specific appeal to their groups. It is with this idea in mind that we respectfully submit the following program suggestions:

Hymns:

"Glorious Things of Thee are Spoken"
"The Church's One Foundation"
"Rise, Ye Children of Salvation"
"Onward, Christian Soldiers"
"The Son of God Goes Forth to War"
"A Mighty Fortress Is Our God"
"Lord Speak to Me That I May Speak"
"Christ for the World We Sing"
"The Sign of the Cross and the Heart"
The Brotherhood Hymn

Psalms:

Nos. 46, 84, 89, 90, 91, 96, 100, 103, 145.

Scripture Lessons:

Matthew 5:1-16
Deuteronomy 10:12-21
Matthew 22:34-36
Romans 12
Ephesians 6:10-17
St. John 15:1-16
I Corinthians 16:13
I John 5:4
I John 4:7-21
Nehemiah 4:6

Subjects for Addresses:

"Faithful Men"
"Forward With Christ"
"The Brotherhood, Its Purpose and Program"
"Sharing the Wealth"
"The Brotherhood Objectives"
"A Serving Manhood"
"The Brotherhood, a Field of Service"
"Onward, Christian Soldiers"
"Laymen Witnessing for Christ"
"Our Call to Service"
"Ministering to Our Servicemen"
"Victory Through Christ"
"Brotherhood Loyalty"
"Rebuilding for Christ"

Topics for Five-Minute Talks:

"Our Brotherhood —
A. Its accomplishments.
B. Program for the coming year."
"Why Have an Annual Brotherhood Service?"
"What the Brotherhood Offers to Our Men."
"What the Brotherhood means to Me."
"How the Brotherhood Can Best Serve Our Pastor and Congregation."
"The LUTHERAN MEN 'Topics'."

We invite you to write to Brotherhood Headquarters for additional Brotherhood Sunday suggestions, and sample copies of LUTHERAN MEN, and other literature and merchandise items to make your service interesting and profitable.

Brotherhood Days in Canada

Executive Committee Meets in Kitchener

The Twin City Council of Lutheran Brotherhoods of Kitchener-Waterloo, Ontario, Canada, was a gracious host to the U.L.C.A. Brotherhood Executive Committee and their wives on June 28-29th.

The Executive Committee met on Saturday morning, June 28th, in St. Peter's Lutheran Church, Kitchener. Space will not permit a detailed report of the Executive Committee actions, but a quick resume follows: President Trexler was commended for sacrificing his time in bringing the Brotherhood message to the Synodical and Conference Brotherhoods. The Executive Secretary was instructed to mail copies of the Administrative and Executive Committee minutes to the officers of the Synodical and Conference Brotherhoods. A vote of appreciation was given to the East Pennsylvania Conference Brotherhood for their contribution of $50.00 which is to be applied to the cost of new office equipment at Brotherhood Headquarters. A Finance Committee was appointed to make a study of our Brotherhood finances including

the cost of printing LUTHERAN MEN. Treasurer Shetlock was instructed to make monthly payments on our Brotherhood deficit; these payments are expected to be not less than $5,000.00 during the current fiscal year. Mr. Wm. N. D. Fischer, Baltimore, Md., was elected to membership on the U.L.C.A. Brotherhood Boy Scout Committee. A committee was appointed to confer with the representatives of the other Lutheran Brotherhood Bodies to study the possibility of each having the same objectives. The designation, "Brotherhood of the Lutheran Church," was approved as the wording to be used on the proposed uniform Brotherhood insignia.

Action was taken to delete the 50 cent synodical dues from our U.L.C.A. Brotherhood constitution. A committee was appointed to revise our model congregational brotherhood constitution. Approval was given to the arrangements to hold the next biennial convention of the U.L.C.A. Brotherhood in Allentown, Pa. on October 3-5, 1948. A special appeal will be made for our U.L.C.A. pastors and Brotherhood members to register and attend the 20th anniversary convention of the American Federation of Lutheran Brotherhoods at the Pfister Hotel, Milwaukee, Wisconsin, on November 14-16, 1947. Closer cooperation with the U.L.C.A. was suggested by the following resolution: "Resolved that the Executive Board of The United Lutheran Church in America be requested to appoint a committee to meet with a similar committee from the executive committee of The Brotherhood of The United Lutheran Church in America to explore the possibility of increasing the effectiveness of the Brotherhood in its service to the Church."

The U.L.C.A. Brotherhood will study the feasibility of establishing scholarships in all supporting synods to a Lutheran College or Seminary.

A vote of thanks was given to Brother A. J. Mayer and the Twin City Council of Lutheran Brotherhoods for their generous hospitality and to the gracious people of Kitchener-Waterloo who entertained the executive committee members in their homes.

The following members and guests attended the Executive Committee sessions in St. Peter's Lutheran Church, Kitchener:

Zeb. B. Trexler, Martin A. McGrory, W. Don Morton, Wm. K. S. Hershey, Wm. Shetlock, Earle W. Bader, Dr. George A. Eichler, Rev. Amos J. Traver. Wm. F. Kedde, Albert Mayer, Alfred Arneson, Rev. G. E. McCarney, D.D., Judge Lawrence F. Speckman, Dr. Roy H. Johnson, Aubrey Mauney, Rev. Arthur H. Getz.

Special Events Enjoyed by Visitors

The annual Dominion Day weekend was the occasion for a rare treat for the visitors from the States who joined the 15,000 Twin-City folks at a Band Festival in Waterloo Park on Saturday evening, June 28th. Thirty-seven bands in brilliant uniforms marched into the large amphitheatre with the stirring strains and spectacular drills evoking continuous applause from the spectators.

On Sunday morning the four visiting pastors, Revs. Traver, Getz, G. E. McCarney and Fred McCarney, were the guest preachers in the Twin-City Lutheran churches. The annual Lutheran Rally was held on Sunday afternoon in beautiful Victoria Park, Kitchener. Upwards of 1000 worshippers joined in the singing and listened to forceful addresses by President Trexler and Dr. Traver, editor of LUTHERAN MEN.

Rev. Clifford S. Roberts, pastor of St. John's Lutheran Church, Waterloo, opened the rally service with an invocation. Dr. Arthur H. Getz gave the scripture reading and introduced President Trexler, who brought a warm greeting and challenged the Kitchener-Waterloo Lutherans to "go forward with vigor toward a strong religious brotherhood." Brother Trexler declared that—"the time is here when the Church must organize to combat the forces of evil in the world." The St. Matthew's Lutheran choir rendered several beautiful anthems, after which Dr. Traver was introduced as the principal speaker. Our genial and beloved editor made a fine impression on the gathering and his timely message entitled "Rebuilding" emphasized the need for Christian Brotherhood and true neighborliness in our community and international relationships. Dr. Traver declared — "The United Nations have shown us how weak we are when we try to build on strictly human relations. I am not disparaging the United Nations, God help them, but the power of God and His plan for a new world with His external presence in it must be a first consideration."

The rally was appropriately concluded by the group singing of The Brotherhood Hymn with Dr. G. E. McCarney giving the closing prayer and benediction, after which all joined in the Doxology.

Immediately after the close of the rally the Executive Committee members and their wives were the guests of the Twin-City Brotherhoods at a delicious picnic supper served under the spacious pavilion in the park. Following the supper an informal Brotherhood officers' conference was held with approximately fifty representatives from the Canada Brotherhoods, in addition to the Executive Committee, participating in the discussions. Your Executive Secretary introduced the speakers, who presented the following topics:

"Promoting an Effective Congregational Brotherhood"—W. Don Morton.

"Promoting an Effective Synodical Brotherhood"—Judge Lawrence F. Speckman.

"Promoting an Effective U.L.C.A. Brotherhood"—Zeb B. Trexler.

Boy Scouting—Dr. Geo. A. Eichler.

The evening shadows were lengthening before the conference was reluctantly adjourned. Then the last farewells were said and a tired but erstwhile happy group separated for their respective homes in Canada and the U.S.A. The pleasant memories of these Brotherhood days in Canada will be long remembered by those fortunate enough to share in them. But above everything else, we may perchance have gained a deeper appreciation of the spiritual ties that bind our Lutheran men from the Dominion and the States into one great Christian Brotherhood.

Top Executives

NCLNB Photo

Dr. S. C. Michelfelder, executive secretary and Bishop Eidem, president of Lutheran World Federation

The Brotherhood In Action

● Departmental Editor, REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

The Brotherhood Serves . . .

(Continued from last month)

IV. The business session should continue with the reports of the officers. The president may have a report of his activities, the secretary could have some communications and the treasurer should give an account of his transactions.

V. THE STANDING COMMITTEES should be required to give a report at each regular meeting.

A. THE SIX OBJECTIVES. These are set forth by the constitution. Each objective should be promoted by a committee. They are divided into three groups.

1. EVANGELIZE. Three objectives come under this head. The primary purpose of the church is to evangelize or win souls for Christ. Every organization should place it foremost.

a. **Win the Unsaved for Christ.** Every parish has within its borders men and women who are not receiving the benefits of the church's ministry. This committee must endeavor to win the unchurched. Helpful suggestions for the committee's guidance may be secured by writing to the Board of Social Missions.

b. **Bring back the Lapsed Member.** Every congregation has names on its roll of those who have become indifferent. These should be reclaimed.

c. **Increase Attendance of the Men at the Church.** There is no good reason why the women at the Worship services should so largely outnumber the men. They must be made to see their privilege and duty in this respect.

2. EDUCATE. This second grouping has to do with the training of the mind and heart. There are two objectives under this division. To better inform the men of the church is a worthy endeavor of any organization. When the men know their church better they will become better members.

a. **Develop the Church Life of the Youth.** Present juvenile delinquency is an indication of the need of such a committee. The laxity of the newly confirmed should be corrected. Scouting is an effective aid in the development of youth.

b. **Practice and Promote Christian Citizenship.** Christians are charged with greatly neglecting their duty at the polls. Getting our people to the polls is just one of the many worthy efforts of such a committee.

3. ENERGIZE. **Meet the Apportionment in Full** is the objective under this classification. Every member has an obligation to the whole church. The church moves forward only as its membership supports its ministry.

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Lutheran Boy Scouts

● MR. EARLE W. BADER, Director
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

The Three Assistants . . .

is the title of a very helpful film in technicolor prepared by the Boy Scouts of America. If you have the opportunity of seeing this film, by all means take advantage of it. The three assistants are:

1. The Program Notebook
2. Scouting Magazine
3. Boys Life

The Program Notebook outlines Scout skills, activities, and good turns for the months of the year. The following gives you an idea of the contents of the Notebook: September, Basic Scouting; October, Hiking Skills; November, Pathfinding; December, Emergency Training; January, Communications; February, Observation; March, Camp Cooking; April, Outdoor Living; May, Backwoods Scouting; June, Wilderness Engineering; July, Scout Adventure; August, Scout Adventure.

The Notebook is published annually beginning with September. There is one for Cubbing, Scouting, and Senior Scouting. A Wall Chart goes with the notebook. These Notebooks can be secured through Local Councils at little cost. Some Councils furnish a Notebook free to every unit leader.

Scouting Magazine, published monthly, is the official publication of the Boy Scouts of America. It is a veritable storehouse of live information for Scout leaders. Every registered Scouter receives this magazine free with his registration. It is worth much more than the cost of registration. Scout leaders should read every issue carefully.

Boys' Life is undoubtedly the best magazine published for boys. Everybody, whether he is Scout or not, should have his own personal subscription to this fine publication. Every issue is packed with interesting reading for boys. Find out how many of your boys read this magazine.

These three assistants will help you run your Troop smoothly. If you follow these helps, you will have a well coordinated, continuous program of indoor and outdoor activities.

Pilgrimages

to places of religious and historical interest should be planned regularly. The Scouts of the Ministerium of Pennsylvania will conduct their second annual Pilgrimage to Muhlenberg College, Allentown, Pennsylvania, on Saturday, October 25. They will be taken on a tour of the college in the morning. Scouts will bring box lunches which will be eaten in the dining hall of the college at noon. In the afternoon the Scouts will be the guests of the college at the Upsala-Muhlenberg football game. The Pilgrimage was a great success last year and Scout leaders and officials of the college look forward to an even greater event this fall. Mr. J. Walter Koch, Director of Scouting for the Ministerium, will be in charge.

What Is a Scout

A Boy Scout is a great many things—he is a fellow who likes to be out of doors, hiking through the open country, and camping in out-of-the-way-places. He can find his way around unfamiliar places with a map and compass. His knowledge of first aid help him to help himself and others in case of accident. He has become acquainted with the world of nature, and knows the trees, insects, snakes, birds and other animals. If necessary, he can start a fire with natural materials, rig up a wilderness shelter, and live on wild plants, as did the early pioneers in this country many years ago. His knowledge and his skill help him live comfortably any place, any time.

And at home too, he is prepared to be of service if needed. He is always ready to do a Good Turn in his home, his school or church, and in his community. The people of the community know that they can rely on a Scout for help if an emergency strikes. The things he learns as a Scout, make him a useful citizen.

Scouting helps him to become the kind of a man that he wants to be. "Physically strong, mentally awake and morally straight" are more than just words in the Scout Oath, for a Scout learns how, through clean living and clean thought, to grow strong and alert.

. . . It's Fun to be a Scout!

The Boy Scout Committee

of the Brotherhood held a most interesting meeting in Kitchener, Ontario, on June 28 with all members present. Plans for a better organization to promote Scouting were discussed. Presidents of Synodical Brotherhoods are urged to appoint a Director of Scouting promptly if they have not already done so. Please refer to the Scouting Page in the June issue of LUTHERAN MEN for suggestions on the appointment of Scout Directors.

Donald M. Cook, Sr.
Rochester, Pa.
DIRECTOR OF BOY SCOUTING
Pittsburgh Synodical Brotherhood

Church . . .
Grace Lutheran, Rochester, Pa.
Member Church Council
Sunday School Teacher
Past Superintendent of Sunday School
Member, Board Directors, Lutheran Children's Home, Zelienople, Penna.

Civic . . .
Member—Rochester School Board
Member—Rochester Civic Organization

(Please turn to page twenty-two)

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

FORUM . . .

Appreciation is sometimes mentioned as a part of religious education. What part does it play in the education of adults?

Appreciation is a God-given power. Just how much it does for anyone depends upon how or in what degree he has cultivated it. Our finer feelings, linked with careful thought and valuation, makes up appreciation—an esthetic experience. It includes enjoyment of the factors or experiences on which we are setting values.

Goodness, beauty, and truth are the things we come to appreciate, above most others. The ways in which we think of these items make a big difference in living and doing. We find goodness in God, in man, and in God's world. Beauty lies in nature, art, human life, and relationships among people. Truth has to do with everything, and, not least, with God himself.

A failure to esteem worthwhile things and persons shows a poorly developed individual, and a degree of crudity. Life becomes finer, more meaningful, and more enjoyable, as our valuations of people and the world improve, expand, and deepen. Small things or great ones may come in for higher and higher appreciation.

> Flower in the crannied wall,
> I pluck you out of the crannies.
> If I could know what you are,
> Root and all, and all in all,
> I'd know what God and man is.

As we discover points of excellence in persons—old, young, learned, simple, active, steady, resourceful, spiritual-minded — we also sense new values in fellowship and in working with people. Of course, not all persons represent the same degrees of worth to us. How we enjoy the company of people in whom we see fine qualities! And what values we bring to other people as we improve ourselves!

In worship, as in social life, appreciations play a big part. Our valuations and enjoyment of music, poetry, Scripture, hymn-singing, giving to worthy causes, the presence of God, the communion of saints—all mean more than any of us can tell.

Failure to build up our appreciations of the best things may leave us rather poor, even though we increase knowledge, skills, and ability to choose. As this angle of life advances new zest and aspiration come into life.

Learning to appreciate worthy things and persons is a real part of Christian education. Jesus found enough worthiness in man to die for him. Are we finding it?

War always leaves an aftermath of socio-spiritual debris which needs to be cleared away and to be replaced by Christian ideals and action. The second World War has brought to us a moral tragedy. The Christian quality of behavior, speech, and thought has been broken down in many lives, seriously weakened in others. Between the two wars the level of living was low enough. Now it's much lower.

What can adults and their classes do to rebuild our broken-down ideals?

Men and women can do much to rebuild the moral-spiritual structure of our civilization. And the biggest, most meaningful thing they can do is to **be Christian.** Such lives will stand out as inspiring, alluring examples against the background of the semi-pagan society in which we live.

The figures for crime and other offenses on the part of young people and adults have reached a new high, though the age of most arrests has moved up a little in the past year. Crime is at the highest peak in sixteen years—as long as F.B.I. records have been kept.

Moral discrimination and sense of decency have taken a nose-dive. We are in the middle of a great mass of evil—active, damaging, character-ruining, society-shattering — but to vast numbers of people it seems not so bad. The sense of right and wrong has been seriously blunted. And how few stop to ask what is the Christian standard of right and wrong! Or what makes an act right or wrong! Many feel that wrong is to be expected, so 'Why worry?' Such attitudes on the part of the unoffending group make the whole situation worse.

And among the offenders, so many have been violating the standards of right and decency for years, and have been getting away with it, that they no longer have much conscience left. For them, anything goes. Anything is O.K. as long as they are not brought to book. And all the while they are dragging our whole ethical life down to lower plane. Where is this to end?

There are many subtle, innocent-appearing evils. There's a lot of polite, apparently respectable dishonesty and untruth. How often have you paid for inferior or misrepresented goods? What do we think of untruthful advertising? And what a howl went up a few years ago when it was proposed that Congress pass a law requiring truth in advertising! On which side were the men of adult classes and Brotherhoods?

What is meant by "drastically reduced," "all wool," "fast colors," "more miles," or "cure?" Is it right to prevent the public from having a better quality because putting out something inferior is more profitable? What about tricky financing for which the public pays? Is it right to restrict the number of bricks that may be laid in an hour? Is it fair to require the same pay for poorer workmanship as for good? What about the tricky fine print in certain contracts? And to these things may be added open quackery, false securities, and the percentage trick in installment contracts? Is refined, clever, hidden dishonesty any less unchristian than open robbery?

A class can lay emphasis on honesty and truth in all relationships. Class members can help to uncover frauds, falsity, and dishonesty. By personal example and by creating Christian public sentiment they can promote the establishment of sound action and dealings throughout the community and the continent. "Be Christian."

Topic of the Month

● Department Editor, REV. ARTHUR H. GETZ, D.D.
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Rethinking Brotherhood Work

Topic for October, 1947

By the Rev. C. Oscar Leonardson

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson; C. Oscar Leonardson.

When the Editorial Committee considered possible writers for the October Brotherhood topic Pastor Leonardson was prompt in suggesting several possibilities—and his suggestions were good. But the other members of the Editorial Committee over-ruled him, for they had a still better suggestion. They drafted Pastor Leonardson to write the topic himself.

Members of Brotherhoods affiliated with the Augustana Lutheran Synod need no introduction to the Rev. C. Oscar Leonardson, but the Editorial Committee is happy to present him to the members of other Brotherhood groups. Pastor Leonardson is the executive secretary of the Brotherhood of the Augustana Lutheran Synod. He received his B.A. degree from Gustavus Adolphus College, and his B.D. degree from the Augustana Theological Seminary. He served parishes in Ashtabula, Ohio; Altona, Illinois; and Chicago, Illinois. Since April, 1945, he has been the full time executive director of the Brotherhood of his church. He is also serving on the Governing Board of the American Lutheran Brotherhoods, is vice-chairman of the Lutheran Committee on Scouting, and is a member-at-large of the National Council of Boy Scouts of America. Since 1944 he has been editor of Program Helps for the Brotherhood.

AIM: To re-examine the total program of the local Brotherhood during the past year to discover its strengths and its weaknesses; to ascertain whether worship, study, fellowship, and service each occupied their proportionate place in the total program; to take the steps necessary to bring about improvement in the local program; to discuss how the national Brotherhood could render a greater service to local groups, and forward that information to Brotherhood headquarters; to examine the contribution which the Brotherhood movement has made to the growth of Lutheran unity, and decide upon ways by which this contribution could be enhanced; and to consider means whereby more men may be interested in the Brotherhood program, and to take those steps which will result in enlisting and holding the men.

NOTE: Every member of the Brotherhood should be encouraged to read the topic material before the monthly meeting is held, and to give thought in advance to "Topics for Discussion." If this procedure is followed the topic leader will have to spend only a few moments in outlining the gist of the topic material to refresh memories. The balance of the time available may then be devoted to a discussion of the questions listed under "Topics for Discussion."

Worship

Hymn, "I Love Thy Zion, Lord"—
No. 199 C.S.B., or No. 135 P.S.H.
The Brotherhood Order of Service.
Scripture: Romans 15:1-13
Free Prayer.
Hymn, "How Firm a Foundation"—
No. 344 C.S.B., or No. 216 P.S.H.
Special Music.

The Topic

"The most vital and fruitful periods in the history of the Christian church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propogate the Christian faith." In these words of that great Christian laymen, Dr. John R. Mott, himself personally conversant with laymen's experiences in five continents and covering a life-span of more than fifty years, there is a real challenge to men to start rethinking Brotherhood work.

Importance of Laymen

In tracing the work of laymen from the early ages, as Dr. Mott does so expertly in his book "Liberating the Lay Forces of Christianity," the conviction is soon born that if the church is to forge ahead today it **must** enjoy the cooperative effort of consecrated men everywhere—men banded into Brotherhoods, not merely for pleasure, but spurred on by the ever-recurring Macedonian call, "Come over and help us."

However, as we examine our parishes, either rural or city, we find that few laymen are fully availing themselves of their priceless privileges, or discharging their high obligations, especially the obligation of faithfully witnessing to those who are on the outside of the church. Someone has aptly put it thus: "Too many churches resemble a Pullman train, which a few men run, and the rest loll on cushioned seats, and read light fiction, or discuss the crops as they whirl along."

The primary need of the hour is not necessarily more pastors to preach the Word, although this, too, is important, but rather more laymen to live that Word at home, in the fields, in the shop, in community life—everywhere. Rethinking Brotherhood work should become a serious business, especially in this month when Brotherhood Sunday is observed, in order that laymen may again become aware of their place in God's economy.

At the Crossroads

If ever the church stood at the crossroads, that time is today. With another world-shaking war just ended, bringing atomic bombs in its wake, and with the faith of many men, women, and even children worn threadbare in large areas of the world, the church, through its laymen, must come to the fore. It is **now** or **never.** Unless the members of our Brotherhoods discharge their obligation to their fellowmen, of what value is the Brotherhood? If the Brotherhood is to be just another organization, then the church has no place for it. But if it is to be the working arm of the church, through which laymen may be brought into a closer fellowship with Christ and their own fellowmen, then the church has a warm welcome for it.

Let us examine our past efforts. Let us rethink Brotherhood work in our own congregation. If we were to weigh the past year's activities in the scales of true Brotherhood endeavor, would they be "found wanting?" What has been the nature of our programs? Have our programs led to the spiritual enrichment of individuals and to a reconstruction to Christian tasks? Or have we merely striven to have "big names" on our programs, with the result that the subjects dis-

cussed were so foreign to the Brotherhood's purpose that they could just as well have been presented at a meeting of some secular club? A glance at the year's program in many so-called Christian Brotherhoods would reveal the fact that they "missed the mark" entirely so far as Brotherhood goals and objectives are concerned.

Objectives for Brotherhoods

Dr. Mott, in scanning the many existing Protestant men's organizations, lists their usual objectives in this order:

1. To promote intimate spiritual fellowship.
2. To foster the spirit and practice of Christian worship.
3. To cultivate loyalty to the church.
4. To draw men into the church.
5. To study the fields, history, work, and problems of the church.
6. To foster the social service and missionary program of the church.
7. To facilitate union with similar bodies of laymen.

Except for the fact that we Lutherans have also assigned to Brotherhoods the promotion of an aggressive program of boys' work, the seven objectives listed by Dr. Mott could easily be accepted as our own Brotherhood pattern, for these are objectives which our Brotherhoods have been striving to attain.

But the adoption of good objectives will not necessarily make a good Brotherhood. No plan, however well designed, will bring the desired results unless it is put into operation by the members of the group. We will therefore allow Dr. Mott's seven planks to pass in review, and will evaluate our own efforts and accomplishments by them. What will our score be?

"To promote intimate spiritual fellowship." Surely this ought to be one of the underlying reasons for the existence of the Brotherhood. It is spiritual fellowship that makes the church wield an influence in the community, and it is spiritual fellowship that the Brotherhood should promote. Men can get other things elsewhere; and while a certain measure of social activity is entirely proper in a Brotherhood, the promotion of spiritual fellowship should certainly be the central plank. Is this true of our Brotherhood? If not, then it is high time that we rethink our purpose.

"To foster the spirit of Christian worship; to cultivate loyalty to the church; to draw men into the church; and to foster the social service and missionary program of the church." These planks parallel the objectives of our various national Lutheran Brotherhoods. Taken together these planks mean that laymen, and not pastors alone, are responsible for the spiritual uplift of a church and community.

Dr. Robert E. Speer, commenting on the obligations of a layman, says: "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. . . .

"The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any down-right, manly effort on the part of the whole regiment to do anything against the enemy."

Could it be that Dr. Speer has put his finger upon one of the real reasons why Brotherhood efforts throughout the years have not been marked by a more enthusiastic response and have not been more fruitful?

Our Nominal Strength

There are approximately 1,750,000 men in our North American Lutheran churches. Given a space of four feet between men in an imaginary battle line our Lutheran men would cover a front of well over one thousand three hundred miles in length. Think of it—over thirteen hundred miles—a distance approximately the same as from Denver, Colorado, to Cleveland, Ohio! And covered exclusively by Lutheran men! What a tremendous impact this group could make upon American life if it were fired by a real zeal to serve Christ by the promotion of regular worship, by the cultivation of unquestioned loyalty to the church, and by the support of the whole program of the church. Is our Brotherhood such a valiant army, drawn up in battle array for the Lord, or must we begin to rethink our Brotherhood work and bring it into harmony with the church's objectives?

Power for Life

"To study the fields, history, work, and problems of the church." For what purpose has the church been established? What has it accomplished? Why aren't there more Christians today, after all these years of church influence? What can we do to make the church a more powerful force for good in our areas of living?

Could there be anything more interesting than studies like these for Christian laymen? Perhaps a consideration of this plank would open our eyes to the things **undone.** Frankly we believe that the worst sins are not those of "commission," but of "omission"—the things we should have done, but didn't do. These will weigh heavily against us unless changes are made as we rethink our Brotherhood work.

In order that the manpower of our churches might be better fitted to meet the needs of our day, the Brotherhoods of The United Lutheran Church in America, the Evangelical Lutheran Church, and the Augustana Lutheran Synod are co-operating to bring to our men the thinking of church leaders on various phases of church problems. Joint Brotherhood topics have been prepared under the theme, "Christian Tasks and Brotherhood Responses." These joint Brotherhood topics for 1947 are the first attempts in this new service to our Lutheran men, and should make a considerable contribution toward the realization of that other great plank suggested by Dr. Mott, **"to facilitate union with similar bodies of laymen."**

Boys' Work

Sponsoring an effective boys' program is also a mandate given to our Brotherhoods by the church. This assignment provides one of the most fruitful avenues of service, for the church of tomorrow will be determined by the boys of today. Every energy should therefore be bent to assist the boys of today to take their rightful places as Christian men tomorrow.

The power behind the planks which we have discussed lies not in cleverly phrased resolutions, nor in a parade of idealistic hopes, but in the determination to make these planks our challenges, to be faced courageously by Christian men who are determined to promote Christ's kingdom. Victory is bound to come if we will put the same fervor and plan-

ning into the tasks of the kingdom that we put into making a living for ourselves and our families. As we spend ourselves freely to promote Christ's kingdom those outside the church will recognize the worth of the church and ere long will slip in and ask, "Isn't there something for us to do too?"

But let us first of all be painfully pointed in our diagnosis. It is better now to uproot that which is a bad leaven, and to re-style our whole approach to Kingdom building, than to have our manpower effort die through lack of proper planning and promotion. By rethinking Brotherhood work, by sloughing off the non-essentials, and by adding the good planks, we can build a solid foundation for effective work, and the church will move onward to the glory of God and the blessing of men. There is limitless joy for consecrated laymen in such work.

In the words of a recent Brotherhood hymn,

"Let's take the charge laid at our feet,
Review the task once more.
'Til Brotherhood on Brotherhood,
Bind all from shore to shore."

Topics for Discussion

1. What are the objectives of our Brotherhood? How many members of the Brotherhood can state the objectives from memory?

2. What was done during the past year by our Brotherhood to help attain each of these objectives?

3. What has been the nature of our programs? Have they spurred men on to renewed Christian effort? Have we had too many "outside speakers," and have we neglected the recommended topics?

4. Has the worship program of our Brotherhood been vital and gripping, or have we had mere "opening exercises?"

5. How can the study program of our Brotherhood be improved?

6. Have we had a sufficient number of social and fellowship activities? Have we had too many?

7. What specific service projects were carried out by our Brotherhood in service of the local congregation? In service of the church at large? In service of our community?

8. What is the proper place and the importance of laymen in the work of the church today?

9. Is the national Brotherhood rendering adequate assistance to the local Brotherhood? How could the service rendered by the national Brotherhood be improved? **Suggestions given at this point should be forwarded to Brotherhood Headquarters.**

10. What contributions has the Brotherhood made to the growth of Lutheran unity? How can these contributions be enhanced?

11. How can our Brotherhood's work among boys be improved?

12. How can we enlist more men for our Brotherhood work?

Assignment of the Project for the November Meeting

Cf. the article, "Giving Thanks," immediately following.

Closing Worship

Hymn, "Thine Forever, God of Love"—
No. 179 C.S.B., or No. 150 P.S.H.
Prayer, including the Lord's Prayer.
Benediction.
BUSINESS.
FELLOWSHIP AND REFRESHMENTS.

Giving Thanks

Project for the November Meeting

Giving thanks to God is not as easy for Americans today as it was for the Pilgrims when they gathered together for that first thanksgiving service more than 300 years ago. We have not felt hunger, and want, and cold; we have not been desperate; we have everything in profuse abundance. It is difficult to remember God when we are comfortable and well-fed. Actually, however, that is the very time when we should fall to our knees and thank him not only for these gifts but for keeping us from the sin of worshipping them instead of the Giver.

Next month's topic will concern thanksgiving. How shall we thank our God for all his goodness to us except by our living? "Thanksgiving Through Thanks Living" will be the topic. Here are some questions to help us prepare ourselves for that meeting.

1. Do we see any relation between the gifts we put in our envelope each week for the "work of the Lord" and our feeling of thanks to him for all his mercy? Do we give for the church, or for the "work of the Lord" as it is carried out by that church?

2. What is the average giving per communicant member of the various large general bodies — the United Lutheran Church, the American Lutheran Church, the Lutheran Augustana Synod, the Evangelical Lutheran Church—as revealed in the statistics of the United Stewardship Council? Ask your pastor for these statistics. They are distributed each year to every pastor through the stewardship office of your church. Which group gives the highest per capita average? Why?

3. What is Christian stewardship? Write to the stewardship office of your church, asking for free leaflets that help give the answers to this question.

4. How does your congregation share in this "work of the Lord?" Get its budget, and find out how much of its income is sent on for the work outside its own parish limits. Does it operate on a "50-50" or "balanced budget"—one dollar for the wider work for every dollar spent for the work at home?

Our Youth Work Under Study

NLCNB Photo

Dr. Paul C. Empie, director of Lutheran World Action, confers with the Rev. Joseph Juras, youth leader of the Evangelical Lutheran Church in Slovakia, who arrived in the U. S. in July for a six-months study of young people's work in the Protestant Churches of America. The photo was taken at headquarters of the National Lutheran Council in New York City.

(Continued from page seventeen)

Scouting . . .

Fifteen years service as Scout and Scouter
Scoutmaster, Troop 425 and Explorer Unit 725
Committeeman, Pack 7—sponsored by Grace Lutheran Church
Has also served as Cubmaster, Camp Director, Commissioner and Training staff
Scouting Director—Pittsburgh Synod Brotherhood
Holder—Scoutmaster's Key
Member—Order of the Arrow and Chapter Ritual Advisor

Education . . .

Graduate—Pennsylvania State College

Business . . .

Vice-President—Metal Treating Corp., Elwood City, Pennsylvania

U.L.C.A. Brotherhood Membership Dues

July 1-31, 1947

1947 DUES (New)	
St. John's (Wills) Lutheran Brotherhood, Friedens (Somerset County), Pa.	$ 25.00
Grace Evan. Lutheran Brotherhood, East Stroudsburg, Pa.	14.00
1947 DUES (Renewal)	
Christ Lutheran Brotherhood, Jeffersontown, Ky.	10.00
Trinity English Lutheran Brotherhood, Appleton, Wis.	46.00
St. John's English Lutheran Brotherhood, Phillips, Wis.	20.00
Upper Dublin Lutheran Brotherhood, Ambler, Pa.	9.50
St. David's Lutheran Brotherhood, Lexington, S. C.	25.00
Incarnation Lutheran Brotherhood, Columbia, S. C.	20.00
Faith Lutheran Brotherhood, West Columbia, S. C.	10.00
Trinity Lutheran Brotherhood, Jackson, Miss.	5.00
Holy Trinity Lutheran Brotherhood, Deep Gap, N. C.	6.75
Lutheran Chapel Brotherhood, East Gastonia, N. C.	12.00
Grace Lutheran Brotherhood, Boone, N. C. (additional payment)	8.00
St. Mark's Lutheran Brotherhood, Blowing Rock, N. C.	4.00
Holy Communion Lutheran Brotherhood, Banner's Elk, N. C.	4.00
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Grand Prairie Zion Lutheran Brotherhood, Platte Center, Neb.	12.00
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St. Paul's Lutheran Brotherhood, Easton, Pa.	18.00
Salem Lutheran Brotherhood, Bethlehem, Pa. (part payment)	17.50
St. Stephen's Lutheran Brotherhood, Allentown, Pa.	10.00
St. Peter's (Hanover Avenue) Lutheran Brotherhood, Allentown, Pa.	10.00
Men of St. John's Lutheran Church, Allentown, Pa.	20.00
Christ Lutheran Brotherhood, Hellertown, Pa.	20.00
St. Luke's Lutheran Brotherhood, Allentown, Pa.	10.00
Grace Lutheran Brotherhood, Reading, Pa.	20.00
St. John's Lutheran Brotherhood, Leigh, Neb. (additional payment)	2.00
Unity Evan. Lutheran Brotherhood, Milwaukee, Wis.	20.00

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July 1-31, 1947

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Allegheny Conference, Central Pennsylvania Synod Brotherhood	25.00
28TH ANNIVERSARY OFFERING	
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If you have worked a plan in your Brotherhood meeting that proved exceptionally successful, write about it to Rev. Charles F. Brobst, Telford, Pa., editor of "The Brotherhood in Action."

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